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illegitimate daughter of Reizo Ono. Very naturally, Tetsuya becomes deeply attached to his wife's half-sister, who gives him just the care and the respectful attention that he craves. But Toki-Ko is unreasonably jealous; the situation is intolerable. Under these circumstances, Tetsuya, on the advice of his old friend Hamura, a rising business man, coarsely materialistic and cynical, consents, with many misgivings, to let Sayo-Ko go as governess to the house of Mr. Shibuya, a notorious old libertine. The girl, after being insulted by Shibuya, flees to her sister's house; and then Tetsuya's family life is less bearable than before. At length, when Sayo-Ko, anxious to restore peace, is on the point of leaving the city in which her brother-in-law dwells, Tetsuya persuades her to remain, and establishes her secretly in an apartment. He intends to separate formally from his wife; but he lacks the money necessary to pay the debt that he owes for his education—an obligation that must be discharged before a legal separation can be had. Before he is able to find a way out of this difficulty, Sayo-Ko, whose conscience has been aroused by a Christian friend, abandons him. He is never able to find her again, and he rapidly degenerates. The last scene shows the materialistic Hamura happy and prosperous, the altruistic and well-meaning Tetsuya a hopeless drunkard and vagrant.

The story seems faithfully to depict conditions, and to keep carefully close to general lines of probability. It is interesting as a study of the contrast between rank materialism and a kind of groping, altruistic idealism in modern Japanese life. As a study of human nature, it does not, however, give much knowledge or pleasure. The motives of all concerned are exceedingly simple, and yet it is a little difficult to see why these particular persons should have just these motives. They seem somewhat arbitrarily weak, vacillating, or blind. One cannot say, "Such persons would inevitably act just so," because none of these persons have very marked temperaments; and so the story seems to say, "Ordinary people would act just so"—which is unconvincing.

A HISTORY OF THE UNITED STATES. By Cecil Chesterton. New York: George H. Doran Company.

Cecil Chesterton, brother of the noted English essayist, died in a French military hospital, of the effects of exposure in the last fighting of the war—fighting for which he had volunteered after being invalided home. One of his great desires was to write a history of the United States, expressive of his own faith in the ideas upon which the government of this country is founded; and this desire he was able, with the aid of a brilliant memory, to carry out in the intervals of warfare.

As to his point of view, Cecil Chesterton was originally an extremely logical Socialist. From Socialism he was converted to a theory which, says Gilbert Chesterton, "may for convenience be called Distributivism: the theory that private property is proper to every private citizen." However much a theory of this nature may seem to have in common with radical Socialism, it is easy to see that it brings its possessor "into touch with much older traditions of human freedom."

Thus, at the root of Cecil Chesterton's enthusiasm for America is not so much a sense of the historic political continuity of the Anglo-Saxon race as a faith in liberal doctrines—a conception of freedom.

Not more remarkable, however, than the freshness of the author's enthusiasm for the American idea, is his initiated point of view—a point of view that permits of intelligent condensation, and that attaches due importance, for example, to the American problem of Reconstruction. Chesterton's portraiture of American public men is, moreover, remarkably sympathetic and vivid. His delineation of Lincoln is, for a brief sketch, surprisingly well balanced and adequate; his estimate of Douglas is interesting in its stress upon that statesman's predominating interest in westward expansion as not incidental to his attitude on the slavery question, but fundamental.

Here and there the author's views seem to be rather more personal than the decorum of history ordinarily admits. It is surprising, for instance, to find the following language used concerning the framers of the Constitution: "They did not know that while a despot may often truly represent the people, a Senate, however chosen, always tends to become an oligarchy." Again, we read of Tammany Hall as "that dubious but very potent product of democracy which has somehow or other contrived to keep in a highly democratic society a power which it could never retain for a day without genuine popular backing"—a pronouncement which suggests the query whether "genuine popular backing" is substantially the same as real public opinion. Jackson, who is to Chesterton the great hero of democracy, is somewhat romantically described as a man who "by the mere health of his soul could smell out plutocracy." The statement that Calhoun's defense of slavery "will have peculiar interest if ever, as seems not improbable, the industrial part of Northern Europe reverts to that basis," seems a singular *obiter dictum*. Moreover, it is not easy to understand the author's insistence upon the point that "a party system can endure only if it becomes unreal"—an assertion which, if it means more than the simple fact that divisions on fundamental questions are liable to result in revolution, means one does not know quite what.

Nevertheless, it is not only the thorough understanding manifested in this book, or its friendly spirit, that will aid in confirming the Anglo-American Entente, but the charm and vitality which it draws from the intensity of the author's personal convictions.